

THE
ANABAPTISTS
Printed Proposals,

BEARING

Date the 12th of ~~October~~, 1674.

Subscribed by

<i>William Kiffin,</i>	{	<i>Thomas Hicks</i>
<i>Jeremy Ives,</i>		and
<i>Thomas Plant,</i>		<i>Daniel Dike.</i>

Briefly Discussed :

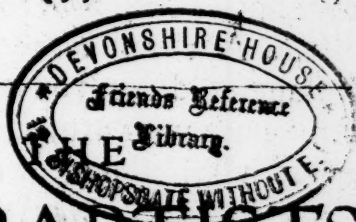
AND

*Jeremy Ives's late Daring Chal-
lenge to the Quakers ,
Answered.*

By a Lover of Truth, T. Rudyard.

Printed, 1674.

(3)



ANABAPTISTS printed Proposals

Briefly Discussed:

Bearing Date the Twelfth
of October, 1674.

HAd your Actions been *Christian*, or at least worthy of Men, you had not been put to these mean *Shifts* to cover your Unworthiness: Why tell you the World of your Desire, *That those Particulars charged by us against Tho. Hicks might be fully spoken to*, when your Actions as well before, as since your Paper,
A give

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give ample *Testimony* to the contrary :

1st, At the *Barbican-Meeting* the 9th Instant, did not you and your *Confederates* use your utmost Endeavours to avoid a Discussion of those palpable *Forgeries, Lyes, Slanders, &c.* charged upon *T. H*? You know it, and hundreds there can witness it.

2^{dly}, And how willing you are for the Tryal or Disquisition of *T. H.* his *Actions*, was further verified by your Behaviour at *Wheeler-Street-Meeting* the 16th Instant (whence *T. Hicks* absenting himself) ye spent no less then five or six Hours in Abusive *Shuffles* and *Evasions*, mixt with loud *Outcries* whenever we attempted to read our Charge or Complaint against him (although we forbore till *J. Ives* declared, he then personated *him* in his Absence.)

We are sensible *T. H.* and your late *Actions* will not endure a publick *Disquisition*, and ours seeks no Corners, which occasion so vast a Distance in
yours

yours and our present Apprehensions of what is most futable to attain our respective Ends: You pretend, yours is *To clear the Truth, and to Profit them that hear*; and so say we also: And what then? Shall we be *Publickly Belyed, Traduced and Abused, and Privately have Satisfaction*? We could be content with a *Little* rather than *None* at all: But could you call an *Assembly* of some Thousands of People, to *Debauch* their Judgments, and *Leven* their Understandings into *Envy* and *Prejudice* against us, and propose 50. or 60. excluding all others to be Witnesses of your own, or our Guilt or Innocency in the Matter; Is this the *Way* to clear the *Truth* & profit the *Hearers*? O abominable Deceit! O horrid Partiality! Its too apparent your *Ends* are as black as your *Beginnings*, and each designed to center in *Abuse*. I must tell you, however some Particulars of you have espoused this *Forger*, &c. yet amongst

you, there is not a few, who heartily grieve and trouble, not only at his *Forgery*, &c. but your *Confederacy*; and many more sober & judicious Persons are perswaded, that the Way to clear your *Innocency*, will not be, to cover his *Guilt*. *Fiat Justitia, & pereat mundus*.

As for your *Proposals* (being calculated for a private *Cabal* or *Conventicle*) with small Amendments, may pass as fit *Mediums* for an orderly Dispute or Disquisition of the Matter betwixt us; only to your 9th Proposition, I cannot but particularly enquire into its Reason, or at least your, for the proposing of it: It runs thus, viz.

‘And when your Paper is answered,
 ‘that G. Whitehead and W. Penn be
 ‘obliged to give their Answers to such
 ‘Charges as T. Hicks shall exhibit against
 ‘them.

To this I say; Had you a *Star-Chamber-Court*, or the *Ecclesiasticks* Oath, *Ex Officio* to impose? Did your Authority comprehend those ministerial

sterial Offices of *Judges* or *Justices* of the civil Peace, your Blind *Proposition* at first Sight, might have passed as a tolerable *Imposition* upon us: But at this Season, when the *Laws* (under which we live) have made us better Terms, then to be Self-*Assassinates*; and Providence has so far suspended your *Authority* in Civils, that you are incapacitated to *recognizance* us into your Obedience, I say, to be *obliged* to give Answer, before they know whether *T. Hicks's* Charge will relate to Civil or Religious Concerns, to Matter proper for their *Debate*, or Things *inquisitory* inconsistent to their present *Contests*, is most unreasonable, illegal, yea irreligious to *impose*: It is but a Taste of what Dissenters (had you Power, which you want) must receive from your Hands; And whence, unless from the *Acts* of *England's* late High Commission Court, you pick up your *Proposition*, it's not easily determinable.

But what is *T. H's* Conceit to provide so long aforehand, that (after our Charge exhibited against him for *Forgery, &c.* is answered) *W. P. & G. W.* be obliged to answer, &c? Is he afraid that two Years *Dialoguing* has not pumpt him dry in his *base Attempts*, as well upon our *Civil* as *Religious Rights*? or that he has yet more to vent? or rather, after all, that he must fly to the Assistance of an *inquisition* to make good his Charge against us; else to *forestall* our Time to discuss the Consistency of his *Sentiments* with sound *Doctrine* and pure *Religion*? *W. Kiffin & J. Ives*, you might do well to give us the *Reason* induced you to be so peremptory upon us, with so *unreasonable* and *illegal* a Proposition.

I cannot but remind you of your late Abuse, in expending so much Time about the Title of a Book, and rather do it now, That if we meet hereafter we may be excused the hearing such
needles

needless *Cavils*. Our first Charge against T. H. is thus, *viz.*

A Dialogue betwixt a Christian and a Quaker (yet made by T. Hicks) *viz.* *Wherein* (saith he) *is faithfully represented; &c.*

1. I say, *A Dialogue* is nothing else then a *Discourse* betwixt two, three or more, which a Stander by may write and publish for others Information.

2. But to acquaint my Reader I write *Dialogue-wise*, is to inform, that there was not such *real Discourse*, but only my own *Sentiments* of the Persons or Things I would Represent.

T. Hicks his Books were really his own *Sentiments*; yet he presents it to the World, as a *Real Discourse*; and as a *Real Dialogue*, or *Discourse*, are they frequently received, and brought as *Proofs* against us in the Parts where they are spread abroad, as the Words of a *Real Quaker*.

This Point have we already debated, shewing the Difference betwixt

Catechisms and Discourses by Way of Dialogue, & Real Dialogues, as T. H. presents his, and therein sufficiently hath manifested his Abuse. I call, as further Witness, W. L.'s Letter to F. Ives: We saw him foyl'd (sayes W. L.) in his first Attempt to prove his Way of Writing; for as Mr. Penn truly said, there is a vast Difference betwixt a Dialogue composed for Information, and one for Disputation: In the first I write my own Judgment; in the other an Adversary's. And with your Learned Brother's Judgment, I leave this Particular, which is one Part of that Charge.

The next thing therein considerable, after his Manner of Writing, is the Matter, and that lay on our Parts to prove *Fictitious*: And whereas T. H. saith, In his Dialogue is faithfully represented the Quakers Opinions, We are ready to make out, that he has most treacherously misrepresented us; and instead of giving an Account of our Principles, he has feigned and forged

ged *Principles* that are not ours, for which we appealed, or called to the *Anabaptists* for Justice; This is our Matter of *Charge*; this are we ready to prove, if you would stand the *Test*; if you will abide to *hear* us.

But instead thereof, you delay us with *Imposing* your *Reasons* why you oppose the *Christian* to the *Quaker*: To which I say, Your opposing them no wayes troubles us, but *T. H.*'s making a *Counterfeit Christian* and a *false Quaker*: This is Matter of *Fact*, and we are ready to prove it against him; but that a Real *Christian* opposeth a Real *Quaker*, we deny.

But what is this Opposition to the Charge of *Forgery*, &c. against *T. H.*: Suppose a *Dialogue* had been made betwixt *W. K.* and *F. Ives* (who in *Principles* (although now *Confederates*) differ more then a real *Christian* and *Quaker*) had it been reasonable, if *either* Party had traduced the *other*, and the Person wrong'd called for
Justice,

Justice, that the *Malefactor* should take up whole Days of Discourse with his Reasons for opposing their two *Names* (a Thing not worth Discourse) there by diverting the Complainants *Charge*, and himself from being called to Judgment? but this is their Dealing with us.

The *Substance* of our *Complaint* is for *T. H's Fictions, Forgeries, Lyes, Slanders and Abuses*; As for his opposing *Christian* to *Quaker*, is but a *Circumstance*, and how suitable to his present Enterprize, will appear, when the *Anabaptist* has cleared himself of the *Forgeries, &c.* charged upon him, or we prove him *guilty* thereof. And when our *Innocency* or *Guilt* (by a full *Disquisition* of the Matter in Controversie) is *manifested*, it will be easy to determine which of us merits the Name of *Christian*, and which of the Name *Quaker*; or whether the *Anabaptist* be the *Counterfeit*, or *Quaker* the *Real Christian*.

BUT

But suppose we are not *Christians* in your *Sense*, or of your *Dipping*; are we therefore none? But suppose, none at all, according to your present *Sentiments* of us, but *Jews*, profest *Turks* or *Heathens*, as you would have us, shall not your Brother answer for his *Forgeries*, *Lyes*, and *Slanders*? Is it your *Belief*, that an *Heretick* deserves no *Law*, no *Justice*, no *Equity* from or against Men of your *Cast*? ye should do well to explain; for I assure you, it smells of your *Predecessors*.

But if no *Arguments* will induce you to do us that common *Right*, that equal *Justice* that a *Heathen* would not deny us; but you will still *divert* our *Charge*, and *interpose* such *Discourse*, as may tire the *Auditory*, and cover your *Infamous* Brother, and consequently his *Abettors*: If instead of hearing our *Charge*, and answering our reasonable *Demand*, you would prove us *No Christians*, and bid us take that for *Answer*; I propose, as necessary, in
order

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order thereto, That you tell us what sort of *Christian* (ye mean) the *Quaker* is not : explain your selves to the World, *What* and *Who* is a true *Christian* ; and (you denying *Inward Evidence & Revelation*) tell us, whether *Faith & Works*, or *Principle and Practice*, or *Pretended Faith and Principles* without *Works* or *Practice*, make a *Real Christian* ; which may serve for a *Looking-Glass*, as well for your selves, as for us : I speak particularly to you, who are many *Heads* confederated this day against us, Each Sect claims the *Name* ; but who has the *Nature* in your Sense ? Therefore answer plainly, without Equivocation or Evasion, what you mean by *Christian*.

1. Do ye mean the *Presbyterian* (so called) with his *Directory* ?

2. Or, do you mean the *Independent* with his *Savoy-Confession* ?

3. Or, do you mean the *Anabaptist* with his several & various promulged *Systems of Faith* ?

4. Or, do you mean those that tell us, We must D I P with them, as necessary to Salvation ?

5. Or, do you mean *Such* that hold, *Christ dyed not for all, nor was an Universal Sacrifice for all Mankind?*

6. Or, do ye mean *Such* that profess their Faith, *That Millions of People are Damned; or at least, left without Means of Salvation by Eternal Decree, before they Knew or Acted Good or Evil?*

7. Or, do you mean *Such* that Deny the Divinity of our Lord and Saviour Jesus Christ, and that he was not One with the Father in Glory before the World was ?

It is not my Purpose to draw you out beyond the Bounds of the *Faiths* or *Beliefs* of the present *Confederacy*; therefore I wave to mention such *Sorts* as are termed, the *Church of England* or &c. All I desire or expect from you at present, is, to be plain and particular, which of these forementioned, or what others by Faith & Practice

Etice are the *Real* and *True*, and which,
 and how many of these *Impostors*; or
 if all, declare it, that our *Audi-*
tors upon your Attempts to prove us
 No *Real Christians*, may be capable to
 judge, whether you *A&* like *Real*
Christians, or *Stagers* against *Christianity*;
 that we may see, whether, whilst you
 are *Unchristianing* others, you *heaths-*
nise not your *Confederates* or others
 that merit the Name better then your
 selves: Let us have it under all your
 Hands, that other *Judicious* and *In-*
different Persons, as well as your
 selves, may be capable to Judge be-
 twixt you and us in this Matter of
 Controversie.

London, the 24th of the
 8th Month, 1674.

T. R.

A N

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ANSWER
T O
Jeremy Ives's
CHALLENGE.

THis prior Discourse was no sooner finish't, then a Sheet of *Fer. Ives* (tituled, *A Sober Request to the Quakers*) was crying about the Streets: And although what I have here already writ, might serve as *Answer*; yet to avoid Cause of *Censure*, that we disdain to (or cannot Answer) him, I have a few Lines to *Feremy* and his Paper.

But previous thereto I must tell thee, my Reader, *F. Ives* is neither

the *Person* with whom our publick Contest is, nor one of the *Judges* that pretended to answer our Appeal to the *Anabaptists*, for Justice against *Thomas Hicks*; but a *Person* (as suited for such a Service) of late listed in, as an *Auxiliary* to defend *T. H.* or Oppose our Charge against *Him*, and as a suitable *Medium* thereto, he would divert our Pursuit against *T. H.* by answering to his Allure.

But as to his Printed Piece, He or the Printer has termed it, *A Sober Request*; and how correspondent the Name or Title is to the Nature or Kind thereof, it self will best demonstrate.

§. 1. If he means by *Sober Request*, that Expression of his, *if you dare appoint a Time and Place, &c.* its past my Skill to find the Correspondency of the *Body* of his Sheet to its *Head* or *Title*: But if *Daring to Ap- point*, be the best Terms the *Anabaptist* can

can invite us to a Religious Discourse, I must declare, his Language is so far from being *Scriptural*, that it comes short of the *common Hectors* or *Sword-men* of our Time, who for personal Affronts will challenge the Field with much better and more modest Language.

§. 2. But how *Sober* is his Request: Its but to appoint a Time or Place for him, to prove us *No Christians*, and *our Ministers, Impostors, &c.* Very modest *Feremy!* in very good Time. Then it seems, for all thy large Boasts and high Rants, its not yet done, but thou propos'st to do it: and why a fresh or particular Challenge for this? What! hast thou already forgot the two several Meetings that thy Imper-tinency has abused, and diverted from their particular Occasions by pressing to this Discourse, and yet complains? Wast thou not heard at *Barbican* the 9th Instant, not only what thou

couldst say against us, but till thou hadst fully catechized us, as to our Belief of Christ, &c? & being answer'd to the Peoples Satisfaction (still failing in thy Attempt) left the Pulpit & Assembly? Wast thou not, *Jeremy*, sufficiently heard at *Wheeler-Street*, the 16th. Instant (the Auditory can witness for us) upon that Subject? And was not the Sum or Close of thy proving us no *Christians*, a pittiful Retreat, at last turning the Question upon us, to give thee an Evidence of our being so (which not liking thee, thou approvedst as well as the faithless *Jews* did, the Testimony of *Christ and his Followers*) when thou hadst failed of thy Promise and Attempt there also, thou fairly turnedst thy *Back* upon the Argument and Assembly together? In Case thy Memory be Treacherous inquire of the Auditors, and the Relations already in Print, and they will help thy *Understanding*.

But seeing the last Discourse betwixt thee

thee and us upon this Subject (in some measure) issu'd or broke off in the Different demonstrating or evidencing a *real and true Christian*, 'twill be but reasonable *J. I. W. K. T. P. T. H. &c.* the present *Confederacy* mutually in Writing demonstrate & figure out the real and true *Christian*, and the sure & certain *Evidence* thereof, that the after Contest may not be, *What* one is, or *how* to be demonstrated; but whether we are *such* or *no*. And I must tell thee, if a holy Life, upright, honest & a blameless Conversation among Men, be a Part, Member or Evidence of your *Christian*, (as doubtless it is of a true one) I heartily give my Consent, that *J. Ives*, being so capacitated (or as *Joh. 8. 7.*) *Cast the first Stone.*

§. 3. But from the *Manner* and *Terms* of thy Challenge (*Sober Request* it is not) viz. *If you dare appoint a Time and Place for that Purpose; and then appoint whom you will to dispute the*

*Matter with me, provided none be admitted to speak but us two — That a certain Hour be agreed for the Beginning, and another for the Ending — and neither Party exceed the Limits. From these a Reasonable Understanding may measure the Height, Depth and Breadth of thy End, and the Zeal that led thee forth to this Enterprize. I must confess, such Language & Articles as these, might well pass for a Bear-Garden-Prize, (though I have read more modest Terms in their Bills) but to come from an Anabaptist-Preacher, who pretends a more refined or Scriptural Rule for Discipline and Disputes, it seems strange and most absurd: Where dost thou find *Jeremy*, that any of the Prophets of the Lord (in the Adulterous Generation they lived in) sent out such Daring and singular Terms, to convert the misguided *Jews*, or convince their Opposers? Or where did Christ or his Apostles send such Challenge with Limitation to Persons, Time & Hours,*

in

in Order to propagate the Everlasting Gospel, and answer Gainsayers? Or did ever the *Quakers*, when they first visited your Assemblies make such Terms with you? Find, if thou canst, such an Ensamble from primitive *Christianity* or Pattern in all the Holy Scriptures, except that of the *Uncircumcised Philistine* Goliath, defying the Army of *Israel*; it is true, he cry'd out for a *single Combatant*, and dared such to meet him, and he had his Reward accordingly.

I must tell thee, thy Actions & Paper bespeak thy Mind to be *High and Lofty*, instead of *Meek and Lowly*, the true *Christians* Ornament; & intimates thee rather a *Stager* against *Religion*, then a zealous *Contender* for true *Religion*: And this is not my Mind only, but many, as well call'd by the Name of *Baptists*, as other discreet and sober Men, that have not a little censured thy customary Carriages, to stir up the People to *Rudeness* and *Laughter*

at the late Disputes, by the Sign of *shaking thy Hand*, or *waving thy Hat over thy Head* (call it what thou wilt) People say, it smells of *Ranter* or *Atheism*; And doubt not, but that thy thus treating us in Print, will rather confirm then shake their Opinions of thee: But what shall I say, *Men gather not Grapes of Thorns, nor Figs of Thistles.*

§.4. As to those confident *Insinuations* and base *Affertions* in thy printed *Challenge*, viz.

1. *That W. Penn's Confession of Faith in Scripture-Language, was a meer Equivocation.*

2. *That our Former Opinions were Vile, Absurd and Non-sensical; or that thou provedst to our Face, they make void all Rules of Christian Faith and Practice.*

3. *Or, that by force of Argument thou hadst drawn us to that Strait we could make no Reply.*

4. *Or, that former Books of Quakers declaredly own'd by us, contain in them*
Doctrines

Doctrines no wayes reconcileable to Scripture-Language or Christian Religion.

5. *That our Behaviour was Base and Insolent in thy Absence.*

These I justly charge upon thee as *Abominable Falsehoods* and *Notorious Untruths*, which thou and all thy *Confederates* are not able to prove or maintain.

And know, that it is not thy *Confident & Bold Assertions* that are at this day *Proofs or Evidences* against us; thou wilt reap no other *Effect* then the *Belching out of* **THY OWN SHAME**; for our *Innocency and Integrity* is above the *Reach* of thy *Scurrility and Abuse*: Nay, such Share hath *Fer. Ives* in the *Hearts* of sober Men, that I am bold to say, *Thy very Name shall Clear our Innocency* as far as thy *Tongue or Pen* can *Traduce*.

S. 5. And since thy appearing in *Confederacy* with *T. H. W. K. &c.* against us, the *Question* has been (not by a few, and that sober-minded

ed

ed and Considerable in this City) Is
this *That Fer. Ives*? Is this *That Fer.
Ives*? Surely not, say some. I meddle
not with many **THAT's**; but as per-
tinent to this present Religious Con-
troversie there yet remains a Doubt
upon many, *Whether thou be That Fer.
Ives, that upon a Religious Account, and for
his Testimony against Swearing, was cast
into New-gate in the Year 1660. & after
he had writ to his Brethren a Sharp Letter,
dated Jan. 14. 1670. against Swearing;
to animate them, or to rebuke them
for it; in few Days after gave his Friends
the Slip, & got out of Prison by Swearing
before Ric. Brown; and not only so,
but soon after his Liberty, printed a
Plea for Swearing, to the Sorrow of
his Brethren and Straightning the
Bonds of his Fellow-Prisoners. This
Feremy remains upon the Spirits of
many sober Person in and about this
City, for whose sake I intimate this,
that if thou beest misrepresented, thy
Innocency may be cleared; or if thou art*
the

the Guilty Person, thou mayst *Repent*, & in this thou art desir'd to give *Satisfaction*: and withal tell us, whether a *Baptist-Minister*, so circumstantiated, be a *true Gospel-Minister*, or an *Impostor*, &c. if no *Impostor*, give us the Reason wherefore? and if *Such* be *True*, who are *False*? be pleased to explain; for it much concerns thee.

§.6. But that I may be clear of *Feremy* and his Paper, in giving my Answer, whether we accept of his *Challenge*, or disregard his *Bravado*; whether we go out to this *Senacherib*, or commit our Cause to the Lord; according to my present Apprehension of *Feremy* and his proposed Attempt, I give my Answer.

1. If *Feremy Ives* be yet in *Confederacy* with *T.H.W.K.&c.* (as doubtless he is) to appear singly, as a *Caperer*, to divert, and oppose our present Pursuit against *T. Hicks* for *Forgeries*, &c. is but a deceitful Shuffling of the
Con-

Confederates, and decoying us from our present Work; And under these Circumstances, *Jeremy's* Barking is not worthy our Regard:

2. But if *Jeremy*, and his Brethren, and *Confederats*, are Real, and heartily desire the Peoples *Information*, and not meer *Caviling & Noise* in open and publick Assemblies; Let them, as before proposed, give out in Writing, under all their Hands, the *full Characters and certain Evidences of a True and Counterfeit Christian*, as also of the *True Minister and Impostor*; and tell us plainly *Which & Who* such are, proving the same by *Holy Scripture*; and then,

3. We pursuing our Charge of *Forgeries*, in plain Matter of Fact, against *T. H. &c.* if *Jeremy* wants Employ, he may continue, as an *Auxiliary* to his Brother.

4. After our Charges against *T. H.* and against *W. K. &c.* for abetting and countenancing his *Forgeries*, are
heard

heard and fully debated, I doubt not we shall be very ready to hear *Jeremy* with his Brethren upon his *propos'd Subject*; not upon the *Limit and Terms of a Bear-Garden Prize*; but under such, as so solid a Discourse calls for and requires, committing the Reasonableness thereof to the Consciences of the then *Judicious Auditory*; no ways doubting, but that in the Strength of the Lord, we shall be capable to detect his Folly, and maintain our Religion, as really *Christian*, against all the vain and *Daring Attempts*, and *Airy Rants* of our malicious Opponents.

5. But if these *Terms* will not serve thee, but that still thou wilt appear as a *Privateer* against us, thinking by thy bawling *Out-Cries* to still the Noise of our Charge of *Forgery*, &c. exhibited against *T. H.* and stifle our just Complaints against *W. K.* &c. by my Consent thou shalt rail on, *Rabshekah-like*, and boast as *Goliath*, till the just Hand of the Lord overtake thee; we
no

no wise doubting, but the *Lord Jehovah*, our Strength, will preserve us from the *Strife of Tongues* and *Envy of unreasonable Men*, and will also in due time (maugre all this Opposition) *Clear our Innocency*, and *Uncover the Skirts of our Deceitful and Abusive Adversaries*.

London, the 26th of the }
8th Month, 1674. }

T. R.

THE END.

